THE Reconstructionist

Volume XII. June 28, 1946 Sivan 29, 5706 No. 10

EDITORIALS
- *A Step Toward World Unity*
- *Ernest Bevin and the Ex-Mufti*
- *The Future of the Hebrew Arts in America*

MASOCHISM AND ANTI-ZIONISM
By Jacob B. Agus

SACRED AND SECULAR—THEIR PLACE IN THE JEWISH COMMUNITY
By Stuart E. Rosenberg

CURRICULUM TRENDS IN THE JEWISH SCHOOL
By Ernest M. Wolf

AMERICA, HEAR THE WEEPING OF ISRAEL (*Poem*)
By Silvia Margolis

A JEWISH THEATRE FOR CHILDREN
By Sidney Lindenberg

BOOK NOTES *By Milton Steinberg*

REALITIES AND VALUES *CORRESPONDENCE*

edicated to the advancement of Judaism as a religious civilization, to the upbuilding of rael's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $2.00 per year; 10c per copy; foreign 25c extra; membership in the Foundation, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD

Chairman: Mordecai M. Kaplan

Associate Chairman: Ira Eisenstein

Managing Editor: Eugene Kohn

Associate Editors: **Israel S. Chipkin, Jack J. Cohen, Nathan E. Cohen, Samuel Dinin, Judith K. Eisenstein, Theodore Friedman, Solomon Goldman, Jacob S. Golub, Emanuel Green, Bernard Heller, Philip Houtz, Samuel C. Kohs, Milton R. Konvitz, Myer S. Kripke, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Michael Aiper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfield, Ben-Zion Bokser, William J. Boxerman, Mortimer J. Cohen, Lawrence W. Crohn, Miriam R. Ephraim, Harry Essrig, Emanuel Gamoran, Judah I. Goldin, Robert Gordis, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, David Polish, Edward T. Sandrow, Joshua Trachtenberg, Leo Trepp, Max Weine, Jacob J. Weinstein.**

Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTOORS

JACOB B. AGUS is rabbi of the Beth Abraham United Synagogue Center, Dayton, Ohio.

SIDNEY LINDENBERG is a student at the Jewish Theological Seminary and company representative of the Jewish Education Committee Theatre for Children.

SILVIA MARGOLIS is a talented young writer from Dayton, Ohio. This is her first contribution to *The Reconstructionist*.

STUART E. ROSENBERG is rabbi of Temple Beth El, Rochester, N. Y.

ERNEST M. WOLF is superintendent of the religious school of the University Synagogue, Los Angeles, Calif.

READY SOON

A COMPREHENSIVE BOOKLET

ZIONISM EXPLAINED

160 questions and answers on Zionism

in

17 sections — including

POLITICAL ZIONISM
CULTURAL ZIONISM
RELIGIOUS ZIONISM
LABOR ZIONISM
ZIONISM AND JUDAISM
ZIONISM AND AMERICANISM
JEWISH OPPOSITION TO ZIONISM
THE ARAB OPPOSITION
ACHIEVEMENTS OF PALESTINE

ADVANCE ORDERS BEING RECEIVED.

SIXTY CENTS PER COPY

Fifty cents per copy in orders of 10 or more.

JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.,
15 West 86th Street, New York 24, N. Y.

Please send me.....copies of ZIONISM EXPLAINED. Check enclosed for.....

Name .....

Address .....

THE

Reconstructionist

Volume XII. June 28, 1946 Sivan 29, 5706 No. 10

EDITORIALS

A STEP TOWARD WORLD UNITY

BERNARD M. Baruch's speech at the opening meeting of the United Nations Atomic Energy Commission affords a glimmer of hope to relieve the thickening gloom that has recently hung over international affairs. It was the first indication in many months of an awareness in responsible quarters that a world-authority must be established which, in matters concerning the security of mankind as a whole, must supersede any national authority. It gave the first token of willingness on the part of one of the Big Powers to yield some of its sovereignty to the U.N.

Until this event, all omens seemed to point to U.N.'s sharing the fate of the League of Nations and turning into a sounding board for international polemics, into a device to which the powerful nations would resort when to do so served their ends, and which they would flout when it hampered them. We seemed to be drifting fast into another "balance of power" situation, with Russia and her satellites on one side and a British-American Axis with its spheres of influence on the other. Every important international question, including the future of Palestine and the Jewish people, was being considered almost exclusively from the point of view of its bearings on the balance of power. Humanitarian considerations and the actual needs of the world's population for bread, for freedom, for the recovery of looted property, for the reclamation of devastated land and the rebuilding of ruined cities were relegated to the background.

The specter of a third world war has been stalking the earth, and that despite the knowledge that such a war would not only be destructive of life and property beyond calculation, but would also involve the loss of those precious liberties which the victors in World War II have regarded as the sure fruit of their triumph. The most tragic element in the situation is that the dread evoked by the specter, instead of injecting the "fear of God" into the hearts of the world's statesmen, seems to have inclined them to a renewed worship of Moloch—to the resumption of the armament race, the scramble for military bases, the insistence on strategic frontiers, and to a cynical reliance on brute force, hypocritically concealed behind high-sounding slogans, and making a mock of solemn convenants.

But Baruch's address sounded a new ethical note. To be more exact, it sounded anew the basic ethical conviction proclaimed by our Prophets, that only by

seeking a world order of universal justice, cooperation and liberty under law, (the prophetic conception of the Kingdom of God) could human life be made secure. It recognized that the problem of the control of atomic energy was "a problem more of ethics than of physics." But it did not merely preach sound ethical doctrine. It presented a concrete scheme for the beneficent control of atomic energy in the interest of all mankind. If the proposals of Baruch are accepted, they will go a great way toward achieving "freedom from fear," which is their immediate objecitve. They will also, by exorcising the specter of an imminent world war of unimaginable horror, leave men's minds freer to grapple calmly and objectively with the problem of establishing "freedom from want."

Space does not permit an elaborate description of Baruch's plan for controlling the production and use of atomic energy. The following passage from his address, however, epitomizes the whole: "When an adequate system for control of atomic energy, including the renunciation of the bomb as a weapon, has been agreed upon and put into effective operation and condign punishments set up for violations of the rules of control which are to be stigmatized as international crimes, we propose that: 1) manufacture of atomic bombs shall stop, 2) existing bombs shall be disposed of pursuant to the terms of the treaty, and 3) the authority shall be in possession of full information as to the know-how for the production of atomic energy." In order that punishments be effective, Baruch made a strong plea for the abolition of the veto power held by the permanent members of the Security Council in matters affecting the enforcement of laws regulating the use of atomic energy. "There must be no veto to protect those who violate their solemn agreements not to develop or use atomic energy for destructive purposes."

All this is most encouraging; but we must not permit it to lull us into a false sense of security. The presentation of a plan is one thing, its adoption another. Moreover, peace cannot be secured merely by a limitation of the weapons of war, although that helps. Baruch spoke the truth when he said: "In the elimination of war lies our solution. . . . We must embrace international cooperation or international disintegration."

These are words that we would earnestly recommend to the representatives of Russia, Great Britain, France and the United States who are now assembled in Paris to draft the first of the peace treaties resulting from World War II. Let them cease sparring for more military and economic power for their respective states and let them cooperate to increase the freedom and economic opportunities of all the peoples of the world under the protection of a world-authority. For in a dynamic world, no balance of powers is ever secure. The slightest cause can disturb the equilibrium. The war of nerves is a dangerous expedient, for human nerves are more packed with explosive energy than the atom bomb itself. Sooner or later, unless a halt is called to the war of nerves, there is bound to be an overt act, the consequences of which will go far beyond anything that either party contemplated, an explosion that will rock and perhaps wreck the world.

Our hope is that the awareness of this danger will result in a renewal of the kind of effort represented by Baruch's notable contribution to the cause of peace. Baruch closed his speech with a paraphrase of a quotation from Lincoln. We shall conclude our editorial with a paraphrase of another of Lincoln's utterances: A world divided against itself cannot stand.

ERNEST BEVIN AND THE EX-MUFTI

THE perfidy of the British government in its handling of the Palestine problem becomes clearer and clearer as time goes on. Two separate but not unrelated events have demonstrated the disgusting lengths to which that government is willing to go for the thinly disguised purpose of keeping the Arab peoples within the British sphere of influence, and preventing them from going over into the Russian. The first of these events is the repudiation by Ernest Bevin, in his address to the Labor Party's conference at Bournemouth, of Great Britain's intention to implement the recommendation of the Inquiry Committee's report with reference to the admission of the 100,000 Jewish displaced persons into Palestine. That repudiation is, according to members who served on the Committee, a direct violation of a promise to implement all unanimous recommendations made by the Committe. The repudiation was bad enough, but to make matters worse, Bevin betrayed his moral callousness by trying to secure support for his attitude through an appeal to anti-Semitism. How else can we construe the innuendo—an echo of his earlier innuendo charging Jews with always wanting to get to the head of the queue—which is implicit in his charge that the reason the United States wants the Jewish DPs to go to Palestine is because it does not want them in New York?

That is a slur which we resent not only as Jews but as Americans. We are happy that other Americans who are not Jewish have also registered their resentment, notable among them being Mayor O'Dwyer of New York. "What right has he," O'Dwyer asked, "to say what New York City thinks of the Jewish people?" and added, "He talks like Joe McWilliams and is just as wrong."

The second event is the escape of the former Mufti of Jerusalem. To be sure Great Britain would like to put responsibility for that escape on France. The British Government had indicated that Haj Amin's return to the East at this time would be "most unwelcome." But the British Government had at no time taken steps to have him arraigned as a war criminal although Yugoslavia had demanded his arrest and prosecution for his war activities in the Balkans. From the British Government point of view the Mufti is no "war criminal." For Great Britain thinks that she may be able to use the Mufti as a convenient pawn in her game of power politics. What matter, then, if the ex-Mufti did fraternize with Hitler? So too did Franco, another of Great Britain's proteges. And what matter that the ex-Mufti mobilized a corps of 20,000 SS men from among his coreligionists to fight for the Axis? The war is over, is it not? And what matter if his escape will result in Arab attacks on Jews such as he incited in the past? The more Jews and Arabs fight each other the better for Great Britain, for then she *must* remain in control of Palestine "to keep the peace." Did not Bevin in his Bournemouth speech have the insolence to say publicly that the Palestine problem was really "a Colonial Office problem," implying clearly that he intended to treat Palestine not as an international trusteeship but as a British colony?

Fortunately, Great Britain cannot afford to ignore the repercussions of her conduct in America. Already Bevin has qualified his statements. He has asserted that the eventual implementation of the report through joint action by the United States and Great Britain has not been precluded. Our country should, therefore, speak out clearly and decisively. The

prestige of our government is at stake. President Truman has been very patient with Great Britain, but he cannot indefinitely tolerate its effrontery in failing to treat seriously his urgent request in the name of the American people. The American position has been clearly stated. Our government should see that its views are treated with respect. It should also see that Haj Amin Husseini is listed among war criminals and that Egypt hand him over for trial by the United Nations.

THE FUTURE OF THE "HEBREW ARTS" IN AMERICA

THE Hebrew Arts Committee has completed its second year of fruitful activity. Originally an undertaking of the Histadrut Ivrit, the Committee is now also a project of the American Zionist Youth Commission, receiving the financial support of the Z.O.A. and of Hadassah. During the past year. Hebrew cultural life in New York City was enriched by the emergence of a Hebrew theatre of note. All the ingredients of a permanent repertory theatre are now available; and with the added talents of a well trained Hebrew chorus and dance group, Hebrew art in the United States has a promising future. There seems to be no reason why these art troups should not be enabled to tour the country during the coming year. The achievements of the Hebrew Arts Committee are a testimony to the efforts of a small group of young Hebraists who became convinced of the need for a living Hebrew environment in this country for at least a portion of our people. About a decade of often heartbreaking effort went into the formation of the Hebrew Arts Committee before it could achieve its present success in attracting the attention of the Histadrut Ivrit and of Zionist leadership.

Hebrew art is a powerful instrument both for preserving the Jewish people and for lending significance to its life. A living people inevitably expresses itself in esthetic forms. A people that is struggling for survival in a free democratic environment can add to its power of resistance by encouraging the artistic talents in its midst. The Jewish people has long neglected art in its diaspora life, but it is interesting to note that the return of our people to Palestine has already produced an artistic renaissance. It appears likely that artistic creativity will be one of the tests of Jewish vitality here in the United States.

Art is universal in its appeal. Hence Hebrew art can find a response not only among Jews (even those Jews with little Hebrew knowledge) but also among non-Jews. For Jews Hebrew arts can serve as a source of pride in the creative abilities of our people. For non-Jews Hebrew arts can serve as an important means of interpreting the spirit of Judaism.

The Zionist movement has already been well rewarded for whatever financial backing it has rendered to the Hebrew Arts Committee.

However, Hebrew art belongs to the whole Jewish people, not to a segment of it. We urge the Z.O.A. to take the lead in making Hebrew art a responsibility of the Jewish community. After having reached the level it has, the Hebrew Arts Committee deserves the continued support of Zionist leadership. It should now be the task of the Z.O.A. to elicit the cooperation of other segments of the community, at the same time insuring, by its own generous support, the *immediate future* of the Hebrew Arts Committee. Ultimately the advancement of Jewish art will have to be one of the functions of an organized Jewish community. When such a community is set up, causes such as this will not be forced to look around every year for new and reliable sponsors.

NOTICE

With this issue "The Reconstructionist," suspends publication for the summer. Publication will be resumed in September.

REALITIES AND VALUES

When the decision of the United Jewish Appeal to raise $100,000,000 this year was first announced, the sum sought seemed almost fantastic. Granted that every cent of it was needed and that much more could be spent to advantage on the purposes represented, it was hard to believe that that much money, more than three times as much as had ever been raised in a previous year, could actually be collected. In the light of the achievements of the campaign so far, the prospect of its reaching its unprecedented goal no longer seems an extravagant hope. Already $70,000,000 has been raised and many communities have planned to initiate their campaigns in the fall. Not that it will be easy to obtain the remainder of the funds that are needed. Those who are the most eager to give are usually the promptest to give. As the campaign advances, resistence to its demands will probably increase. There must therefore be no let-down of effort. But what has so far been accomplished should be a great encouragement to the devoted workers who have undertaken to see the campaign through. The records established by the communities that have held their drives should moreover set the pace for those whose major effort still lies in the future. The goal can and must be reached.

▼

Not Only is Jewish Palestine being deprived of its rights under the Mandate for the sake of British imperial interests, but it is also being asked to foot the bill for the military expenditures involved. Great Britain withdraws its troops from Egypt and converts Palestine instead into a military base for the protection of the Suez Canal; she grants Transjordania "independence" but maintains the Transjordan Frontier Force out of the Palestine budget. Recently the Jewish Chamber of Commerce of Palestine, anticipating an increase in taxation, showed how the government expenditure could be diminished to LP13,500,000 by cutting out of the budget those military expenses which were not incurred in behalf of the people of Palestine. There is moreover good precedent for this deduction, since the additional military outlay during the 1936-1939 Arab revolt was properly met by the British Exchequer. If that precedent is not followed now, it means that, in addition to a fraudulent breach of trust, the British government will also be guilty of extortion.

▼

The demand for a fitting permanent memorial to the millions of Jews who perished at the hands of Nazi torturers and in heroic resistance to Nazi brutality is deep-seated and wide-spread. The place for such a monument is obviously in the Jewish National Home, where it will add one more sacred shrine to the many that have made Eretz Yisrael forever the Holy Land of our people everywhere. A Palestinian site for the proposed monument will mean that the dead will never be lost to Jewry, but will make a posthumous contribution to Israel's rebirth as a people with "a local habitation" as well as "a name." Negotiations are now proceeding in Jerusalem between representatives of the World Jewish Congress, the Jewish Agency, the Hebrew University, and other national bodies in Palestine for the organization of *"Yad Veshem."* The project, which was initiated by the Congress, will be of a lasting character so that, in years to come, the lives, achievements,

and struggles of the Jews of Europe should not be forgotten.

▼

THE JEWISH SCHOOLS OF EUROPE are gradually being reopened and resuming their activities, but they are woefully lacking in the most necessary equipment. The World Jewish Congress has therefore suggested a plan by which Jewish schools in America "adopt" similar schools in Europe. The plan is being implemented through the Jewish Education Committee in New York and through similar committees and bureaus in other communities. Children in schools here bring supplies and other articles that the children abroad need and send them directly to those schools, at the same time initiating a correspondence between the children of the adopting and the adopted school. This serves a double purpose. It educates the American Jewish child in a sense of solidarity with his Jewish kin overseas and it helps educate the European Jewish child and makes him feel that his Judaism brings him friends even in distant lands. It is interesting to note that the idea has also occurred to non-Jews and that it is being implemented through an organization known as American Youth for World Youth. As reported in *Information Service,* the weekly bulletin of the Federal Council of the Churches of Christ, "Children in France, Norway, Holland, Russia, Austria, Italy, Czechoslovakia, Germany, Belgium, Greece and Poland, young Spanish refugees, homeless children in the Near and Far East and in North Africa and in German camps have been helped. The children's friends abroad include Christian, Jewish, Buddhist and Mohammedan youth."

▼

FROM OUR CORRESPONDENCE IT is apparent that the article by Sigmund Braverman, "On Building a Synagogue," which we published in a recent issue, (*The Reconstructionist,* Vol. 12, No. 5), has aroused considerable interest. We are therefore happy to call the attention of those interested to *A Manual for the Synagogue Building Committee* recently published by the United Synagogue of America and edited by Rabbi Stanley Rabinowitz, its Director of Field Activities. The Manual was prepared under the guidance of H. Lurie, Architectural Consultant and of the United Synagogue's Architectural Bureau, and of Percival Goodman, member of the American Institute of Architecture. It contains valuable suggestions about how to proceed in planning the construction of the synagogue, as well as illustrations of modern synagogue buildings and their plans. We are informed by Rabbi Rabinowitz that the United Synagogue contemplates organizing "a Committee on Synagogue Art and Architecture, whose task it will be to consult with synagogue committees and to produce certain plans that will make of the synagogue 'a prayer in concrete,' and will be a reflection of the ideals inherent in the synagogue." Such a committee would indeed be rendering a valuable service, not only to the congregations that consult it, but to the entire Jewish community. A beautiful synagogue commands respect for the faith for which it stands and the people whose faith it expresses.

▼

A JEWISH CUSTOM WHICH should not be permitted to fall into desuetude is that of sending New Years greetings before Rosh Hashonah. It is a custom that should be observed with due regard to the *hiddur mitzvah,* the embellishment of the *mitzvah.* The National Federation of Temple Brotherhoods has hit upon the excellent idea of publishing a series of five such greeting cards with reproductions of works by famous Jewish

(*Continued on Page* 32)

Masochism and Anti-Zionism

By JACOB B. AGUS

IT was the great Russian writer, Dostoievsky, who first called attention to the perverse joy of "self-laceration." Through some peculiar twist of human nature, it may happen that the normal reactions of seeking pleasure and avoiding pain become reversed and a person comes to find delight in self-torture. Later, Sigmund Freud, in the course of his bold investigations of the dark underground of the human mind, discovered that our masochism and sadism are both constituents of our normal instinctive baggage, which attain abnormal proportions under the stress of untoward circumstances.

The sadistic pleasure of inflicting pain on others is well known to us of the twentieth century. The colossal catastrophe of our people in the past few years cannot possibly be understood apart from the beastly impulses of sadism, which lurk beneath the conscious surface of the human mind and form the dark habitat for the demonic monsters of Nazism. Does masochism too play its part in the tragedy of the Jew? Did the world's sadism arouse by way of reaction the equally abnormal impulses of masochism in the Jewish heart? This question is well worth pondering, for the mental health of Jews is as important as their physical well-being. And it is not easy for a sensitive Jew to maintain his mental balance in the face of the maniacal fury of anti-Semitism. How accept the fact of word-wide hate without the rankling of self-doubt and self-depreciation? How resist the temptation to masochistic self-pity in the face of so utter and hopeless a tragedy as that of world Israel?

The Traditional Jewish Sources of Mental Health

In the past, the Jewish people managed to retain its mental health in the midst of heart-breaking circumstances because of its twin principles of *kiddush hashem* and *"shivat Zion."* The ideal of "sanctifying the Name" by remaining steadfast and loyal to God through oppression and persecution lent the halo of martyrdom to Jewish suffering, and the hope of an eventual return to the Holy Land made the troubles of the present appear temporary and insignificant in comparison with the eternal destiny of Israel. As a result, the Jews neither reveled in pain, like the ascetic monks of Christianity, nor did they become indifferent and callous to suffering. The Jew was able to rise superior to the relentless forces of the environment and to remain sober and clear-eyed amidst the howling rage of fanatics and frauds. Surrounded by implacable hate, he never became a bloodthirsty Shylock—Shakespeare and other Christian delineators of Jewish types notwithstanding. Though the Jew's head may have been battered and his back bent, his spirit remained erect. He did not turn his eyes away from reality, even when he was hit again and again by the versatile demon of hate that skipped with the greatest of ease from the pagan altars of the ancient world to the wooden crosses of the Medieval era, and thence to the insolent swastika and the multitude of brazen symbols in which the Moloch of Chauvinism has since been incarnated.

In the modern world, the doctrine of *kiddush hashem* has lost much of its potency and prestige. Though the unity of Israel's fate and faith is very obvious in our day, it is nevertheless difficult for

us to accept the cup of bitter suffering as part of the privilege of Judaism. However, the rise of the Zionist movement has strengthened the principle of *shivat Zion,* the other of the two antidotes for the tendency to Jewish masochism. It has given substance and meaning to Jewish struggles the world over. Zionism brought a renewed sense of dignity to the Jew, enabling him to view the machinations of his enemies in the normal perspective of human affairs. The sting of abnormality was taken from pogroms and persecutions, and the Zionist was able to face hatred with equanimity of spirit. Zionism, as a spiritual affirmation of the peoplehood of Israel, endowed the Jew with social status and assured him that he did indeed belong in the world.

How is a Jew to live with himself and his people, without the idea of *kiddush hashem* and without the hope of Zionism? The vulgar and insensitive face no problem, of course, for the whole travail of Israel is to them nothing but a nuisance and an annoyance. But, to the extent to which a Jew is aware of the problem of his people, his bewilderment is liable to take the form of abnormal masochism, unless he be fortified with the ideals of *kidush hashem* and of Zionism.

The Anti-Zionism and Masochism of Hermann Cohen

Evidence of the correctness of this line of thought is already provided by the writings of Hermann Cohen, one of the greatest and noblest sons of German Jewry. A loyal disciple of classical Reform, Cohen was an ardent anti-Zionist. He sincerely believed, socialist and humanist though he was, that it was Israel's mission to be "the suffering servant" of humanity. Israel was "chosen" by God not to lord it over the nations, nor solely for the purpose of instructing mankind in the doctrines of ethical monotheism, but primarily as a "sacrifice" for the rest of humanity. Cohen believed that human suffering was the cause of all spiritual progress. Pain, he maintained, was "the optic device" by which the ethical consciousness is brought into the field of vision. Therefore he gloried in the fact that his people was chosen to suffer for the sins of mankind.

Cohen's anti-Zionism was almost purely masochistic. He did not share the fear of the assimilationists that Zionism would impair their rights of citizenship, nor did he agree with the "realists" that the Zionist dream was impractical and utopian. On the contrary, he opposed Zionism for the very reason that it might prove successful in removing the martyr's crown from the brow of Israel. In his view, Zionism was a base attempt to evade the high destiny of bearing the burden of sin for humanity. He was wont to dismiss the whole philosophy of Zionism with the contemptuous taunt, "they want to be the equals of other nations." Israel's destiny was to serve mankind, not to attain happiness and well-being. Cohen thought he confuted the leaders of Zionism when he remarked concerning them, *"Sie wollen ja glückselig sein"* (They actually want to be happy), as if the quest for happiness were itself somehow sinful!

Cohen was not an anti-nationalist. In his polemical articles against Buber, he maintained that the Jewish people constituted a nationality, not a nation. The latter term signified for him a political unit, or a group seeking political unity. Nationalities generally strive to achieve political unity and independence, but the Jewish nationality in the past rejected all political ambitions in favor of the idea of "the people of God." This task involves martyrdom. But is not martyrdom the noblest of vocations? He was so steeped in masochistic thinking that he refused to concede the obvious fact that, as a normal people, Israel would still face enough of the hazards of life to be able

to find its way to God, if, indeed, God could be reached only through the avenue of pain.

The Masochism of Franz Werfel

The best illustration of the menace of masochism to sensitive souls bereft of Judaism and Zionism, is to be found in Franz Werfel's book, "Between Earth and Heaven." I have read so far mostly condemnations of this work, which is, after all, an important document for the understanding of the intellectual perplexities of the marginal Jews of our day. For one thing, its Jewish *am-haaratzut,* coupled as it is with a remarkable supersubtlety in the interpretation of Christianity and Western culture, is certainly representative of an unhappily growing group of Jewish writers. Werfel's "confessions" are undoubtedly a clinical document of great value.

The lengthy essays which form the bulk of the volume reveal Werfel as a man of "desperate piety," to use an apt term of Sorokin's. His religion is primarily a reaction against the sterile nihilism of his contemporaries. He desires to believe more than he does, in fact, believe. He is painfully conscious of the spiritual void and moral decay of the intellectuals of the twentieth century, and he strives to regain a religious anchorage for his soul. There is also a note of profound urgency in his quest for a living faith. He is aware that the festering sore of Nazism could not be cured by any vapid agnosticism nor by the abstract ideal of modern liberalism. Human freedom could only be rooted in human dignity, and, in turn, human dignity could only be justified by reference to God and his values.

Werfel relates a characteristic episode. When he came to Innsbruck to lecture before university students on faith in God, he was jeered and hooted off the platform by the Nazi students who shouted that God was only a "front" for Judaism. The taunts of the Nazis were true, of course, though only in part. Through the relentless march of history, faith in God turned out to be the first line of defense for the Jews of Europe against the fanatical fury of Nazi Nihilism. Israel's fate and Israel's faith were thus once again brought into one focus. Pleading *pro vita sua,* Jewish intellectuals became perforce custodians of the ideal of humanity and, in a new and real sense, "witnesses of God." Franz Werfel determined to do his bit in the arduous task of restoring a vital faith in fundamental values to our confused and floundering generation. So far so good.

But, for reasons of prestige or power, he chose the Catholic Church as the repository of the true faith. Thus, in his "Embezzled Heaven" and, later, in his "The Song of Bernadette," he glorified with the superb skill of a master poet, the crude and untutored faith of simple people. He avoided deliberately the saints of Catholicism, whom even humanists could appreciate, such as the hero of A. J. Cronin's "Keys of the Kingdom," and held up to the admiring gaze of his audience the kind of faith that seems to defy the mental categories of the twentieth century and indeed the very canons of logic itself. Werfel pounces upon the irrational with the zeal of a neophyte. The faith of a servant woman in her stored up heaven, which she acquired through the agency of a perfidious cheat, and the faith of an uneducated, apparently stupid fourteen year old girl in the Virgin Mary and in her testimony to the truth of the newly proclaimed dogma of immaculate conception, are to him, symbols of true faith. To Werfel, faith is not faith if it does not take the form, *"credo quia absurdum"* ("I believe because it is absurd.")

This rejection of the guidance of reason left Werfel helpless in the grip of irrational forces and made it impossible for him to understand the Jewish mentality and its place in the world. Judaism is clear-eyed conviction. It offers little comfort to dreamy-eyed mystics, who, for all their other-worldly talk, look (even as Bergson did) for the proof of the pudding of faith in the actual events of history. As a historical factor in world events, the role of Judaism is a passive and apparently futile one, save for whatever value there be in suffering impotently endured not so much *for* as *in* a righteous cause.

To Werfel, then, Israel's suffering is its sole contribution to the progress of faith. The wheel of ideas is turned completely round and a twentieth century Jewish intellectual comes to accept the medieval Catholic viewpoint of Jewish destiny. The Jew is the eternal Ahasuerus, who must wander aimlessly and futilely through the length and breadth of the globe, tarrying for the return of the Messiah. He is the dry and withered signpost, pointing out the road of salvation to confused humanity, but condemned to remain fixed in its place, until the end of days. For a moment, he entertains the hope that the lifeless signpost would regain the spark of vitality and summon enough energy to hobble along on the road that it pointed out to others. But, then, he dismisses this thought. No, the Jew could not possibly be "cured" through conversion. Forever and a day he must play the role of the villain in the cosmic drama, receiving as his portion the jeers and taunts of the simple-minded audience, which is well-meaning, but not intelligent enough to separate the actor from his role. Conversion would be an act of desertion, he declares, and mind you, an act of disloyalty to Christ. For the Jew is the mother-of-pearl which produces the pearl of Christianity—that is, through the agony of the Jew, the cause of Christianity is furthered.

What a destiny Werfel assigns to his own people, to affirm by their suffering that which they deny by their firmest convictions! It amounts really to the role of Satan in God's coterie of angels, for, as in the Book of Job, Satan too does the work of God. But, what self-torture it is to condemn oneself to the cosmic status of the devil! Werfel complains with characteristic self-pity that even in heaven he would enter not as a native but as a refugee. For his heaven is that of the Catholic Church, and he is a son of the stiff-necked race.

Here, then, is masochism at its purest! Here is a metaphysics and a quasi-religion, centered round the mystic glory of pain, endured by Israel as the cosmic "spanking boy" of God, so to speak, the one who has to take the beating whenever one of the King's sons needs discipline. Surely, no normal person, with healthy instincts would wish to accept such a destiny. And no man who does not take perverse delight in self-laceration could possibly conceive of so unkind a fate for himself and his people. With all Werfel's magnificent talent and genuine idealism, his Jewish consciousness is a dark, psychotic nightmare.

A Trend That Bears Watching

The above examples of masochistic thinking illustrate a trend of thought that will bear very careful scrutiny. In the case of Hermann Cohen, the borderline between healthy religion and unhealthy masochism is crossed and recrossed several times. Cohen's conception is certainly a great Jewish asset in normal times, his exaggerations serving only to render more prominent the purity and nobility of Jewish ethics. Confused and sickened souls, however, could easily find in Cohen's Jewish writings, support for their introvertive pastime of self-pity and self-

laceration. In the case of Werfel, the normal world and its instincts are definitely left behind, and the Jew is invited to tear off the scabs from his sores in order to prevent their healing.

I feel that Werfel's is not an isolated instance. The whole course of modern history, culminating in the rise of Hitler, made for the emergence of this abnormal state of mind. What has been the consistent record of Jewish experience in the modern world, if not frustration and defeat, pogroms and murder camps? With high-minded enthusiasm the *soaring eagles of Jewish genius* flew out into the inviting blue of common culture, eager to bring down gifts of vision and beauty to the sons of the earth, only to be met by the old contempt of the mediocre fools, who run the show in the physical world. What more natural than that, with their wings clipped and their hearts wounded, they withdraw unto themselves and contemplate their sores as their certificates of nobility? But, though self-laceration may be a natural consequence of Jewish history, it is an unwholesome practice in which we should not indulge. It is the task of our spiritual leadership to combat it today, as it has been successfully combatted in the past.

The case of Franz Werfel is an object lesson in the dangers of marginal Jewishness. To launch intelligent Jews into the world without providing them with the faith of Judaism and the vision of Zionism is to commit a crime of the first order. It has always been "difficult to be a Jew," but today it is impossible for a Jew to live with himself, if he is not a Jew in spirit as well as in body. Hard businessmen, Babbits, masochists, chronic kickers, gloomy tragedians and cynical comedians we can have, without much effort. They reflect in their different ways the cruel face of the world. But healthy-minded, brave Jews, with straight backs and unclouded eyes, we cannot have without a vital faith in the Jewish religion and a complete self identification with the dream and the adventure of Zionism.

Sacred and Secular—Their Place in the Jewish Community

By STUART E. ROSENBERG

MORE than it has won converts to its advanced theology, Reconstructionism has won over the hearts of those endeavoring to bring about an expansion of Jewish communal democracy. There is not a single progressive Jewish community worker today who has not been enriched by the Reconstructionist viewpoint on American Jewish social structure. Gradually, even if in some places imperceptibly, Jewish institutions are becoming communalized—the Jewish community has become the heart and core of Jewish activity.

As a direct consequence we can begin to perceive signs of order and unity in some communities. Less sectarianism is the rule of the hour. There appears, however, to be little knowledge of the great difference between "unity" and "uniformity." In their zeal for the former, many community leaders mistakenly insist upon the latter. It is time, therefore, that we give serious consideration to the need for delimiting the areas of activity in which Jewish institutions are engaged.

This is no mere academic problem. In

the larger cities Adult Institutes are now sponsored by community-controlled Bureaus of Jewish Education, youth groups are sponsored by the Community Center, and in some places community-sponsored Hebrew schools are being planned. In order not to conflict with such projects as these, temples and synagogues in many communities are forced to abandon programs covering those areas.

The Problem in the Smaller Communities

In the smaller communities, a single Jewish Community Center covers all areas of Jewish interest. Reconstructionists endorse this approach, hoping to see many such "synagogue-centers" established. The truth of the matter is that many of these institutions are not synagogues at all. Actually, they are just what their name indicates—*community-centers* sponsoring a myriad of activities of general and of specifically Jewish interest. *One* of the activities is religious services. Religion then, becomes simply another activity, available for those who may be interested. Some are interested in the pool, others in the *shul,* and the Community Center treats all activities impartially. It should then be evident that in the larger cities as well as the smaller towns, Judaism is indeed practiced and lived as a *civilization*—with the *community* as the dispenser and equilibrator of Jewish values.

However, if Judaism is something *more* than a secular civilization, if, indeed, it is a *religious civilization* (as Reconstructionists themselves often deem fit to reemphasize) then Reconstructionists may not rejoice in the current tendency, but must be among the loudest voices clamoring for and insisting upon a clear-cut demarcation of "sovereignties." The boundary lines between the community center, the so-called "synagogue center" and the synagogue will have to be redrawn. We shall have to map out new areas, delimit others, if the religious elements of the Jewish civilization are to be maintained and sustained.

These new lines of demarcation must first be validated in theory and then must fulfill the practical needs of the day.

From the point of view of Jewish history, the *kehillah* or the Jewish community was indeed the heart of Jewish life. Thus, when one calls for the community rather than the synagogue to be the center of Jewish life, he is certainly within the bounds of Jewish tradition on the subject. But he is obviously unaware of the change that has taken place in the structure of Jewish community in America. In former times, there was no cleavage between the secular and the sacred. *The heart of the community was the synagogue and the heart of the synagogue was in the community.* In America, today, however, this is not the case. The struggle between community supremacy and synagogue supremacy is actually the struggle between the secular and the sacred elements of the Jewish civilization. This fight over the control of the Jewish community is the result of the cleavage, in our day, of what were once inseparable aspects of Jewish life—the sacred and the secular.

Practically speaking, therefore, while Reconstructionists preach that Judaism consists of both secular and sacred elements, the more strongly community-centeredness becomes ingrained, the weaker the synagogues become. Judaism — supposedly a religious civilization—is reduced, at best, to just another culture.

It is, of course, true that we cannot coerce the non-religious or the religiously indifferent to espouse a philosophy which places the synagogue at the center of Jewish activity. However, this should

not deter us from making our community aware of its debt to Judaism as a *religious* civilization. The community should be encouraged to pay more than lip service to the religious elements of Judaism. It should feel obligated to participate in their development. It is not inconsistent to maintain the community to be the organic whole of Jewry in any locality, while insisting that its members recognize the primacy, if not the centrality, of religion.

The problem, however, is not only one of theory, but also one of practice. How implement the principle of the primacy or centrality of Jewish religion?

The Solution in the Smaller Communities

In the smaller cities, where Jewish Community Centers incorporate both the religious and secular areas of Jewish activity, the most practical way to insure that religion is not relegated to a "back seat" is to have rabbis take over the executive directorship. Experience teaches that the personal element often goes further in developing loyalties than many a theory. Thus with the rabbi at the head of a small-town community center, we can usually be more certain that the religious aspects of its work will become primary, as they should be.

This certainly does not mean that the many other valid areas of Jewish interest should not be cared for. But it does mean that we must have men in the rabbinate who are adequately trained for this kind of specialized work. In many instances where rabbis have "wandered" into this kind of work, they are hopelessly substandard and are out-ranked by center workers who have had specialized training for this important area of social work. It becomes necessary, therefore, that theological seminaries develop suitable departments of Jewish social studies so that they may encourage interested rabbinical students to specialize, early in their careers. In so doing, seminaries will be placing rabbis who desire such work on an equal professional footing with the best-trained Jewish center workers. More important, however, they will be insuring the primacy of religion in the character of the smaller Jewish community.

The Problem in the Larger Communities

But what of the larger Jewish community, which maintains synagogues and temples, in addition to a Jewish Community Center or a "Y"? How shall we delimit the areas of activity? How can we avoid duplication and overlapping?

While one may encounter many pitfalls in trying to give effect to these principles, we must admit, theoretically at least, that the community is the all-embracing Jewish social structure, not the religious institution. The synagogue may not arrogate final authority to itself. However, if the civilizational character of Judaism is to maintain religion as its major and prevailing element, synagogues and temples must reshape their lines of endeavor not only to justify their position, but to participate in and encourage those activities for which they are singularly suited.

The problem before the synagogue is this: how can it discharge its full share of responsibility to the community as a religious institution, faithful to the ideals which called it into being, without conflicting with the educational, cultural and recreational activities of other communal agencies? It follows, then, that the synagogue in the larger cities should concentrate its interest upon the various aspects of its religious orientation, not only as its creed, but as its essential contribution to the growth of religion in the widest sense of that term.

The Solution in the Larger Communities

The following may serve as a guide for action:

Child Education

The synagogue should be happy to see the community sponsor a city-wide Talmud Torah, under a united administration, with neighborhood extensions, if necessary. It has been reiterated many times that the "common elements of Jewish education" are many. A core curriculum satisfactory to a preponderant majority of Jews can be worked out, to enable the community to sponsor, develop and support a single school system. The synagogue should be granted the opportunity of instructing the children of its members at least once a week, in the particular orientation it follows. Orthodox, Conservative and Reform synagogues thus have the opportunity to cooperate with a communal system of education without losing their prerogatives in the matter of religious instruction.

Adolescent Education

The community center is usually well-staffed in this area, and in most cases renders excellent services in building a wholesome recreational environment for Jewish youth. It would be well that synagogues do not sponsor adolescent clubs that tend to conflict with similar center groups. To insure proper Jewish guidance, local rabbis should be asked to participate in the planning of their cultural programs.

The syngagogue, however, should interest itself in maintaining and supporting Jewish youth groups possessed of a genuine religious motivation. The prime motivation for synagogue groups should consist in the training of these youngsters for intelligent participation as synagogue members of the future. These groups may take the following forms:

1. *Junior Synagogue.* This should become a laboratory for Jewish religious affiliation. It should not take the form, as so many at present do, of mere groups for weekly "prayer meetings." It should sponsor a Bar-Mitzvah Brotherhood, a Sunday morning "*tephillin* and breakfast club," should hold inter-faith services, experiment in suitable forms of liturgy, interest the young in promoting charitable undertakings, and sponsor study groups in the form of classes in *hazanut* and *haftarah* and *megillah* chanting. Its social motivation may take the form of affairs sponsored with an eye to replenishing the Junior Synagogue treasury, so that it may engage itself successfully in these religious activities. This organization will provide for the activity of youths of thirteen through sixteen. A sub-junior congregation may afford activity for those younger than Bar-Mitzvah age.

2. *Alumni Association.* For those past sixteen years of age, the synagogue may afford club activity in the form of an Alumni Association, consisting of those who have been graduated or confirmed. Here, again, the syngagogue offers no conflict with clubs sponsored by the community at the "Y", since the Alumni has a direct synagogue motivation and orientation. The Alumni acts as a Junior auxiliary to the synagogue and its program is directed accordingly. Moreover, it is true to its own calling, *by developing the religious interest of the community,* in concrete forms, without competing foolishly with the Jewish community agencies, which should rightfully control the *general* program of youth activity.

Adult Education

Many synagogues and temples have developed adult institutes on the theory that Jewish adult education has traditionally been in the hands of the synagogue, in the form of the Beth Hamidrash. Again,

ve must recognize that the Beth Hamidash taught Judaism in an age when here was no demarcation between the ecular and the sacred. Today, however, is important to appreciate that Jewish ecularists, culturists and nationalists have n equal right to teach their point of ew. The synagogue can no longer be e *only* agency of adult education, nor en the main agency. It is the task of e community to operate a city-wide Hult Institute incorporating all theories d principles, giving each its rightful ace in the sun. What, then, is the role the synagogue in this scheme of things? The synagogue, of course, will partici-te in the city-wide institute through the ucational instruction of its rabbi. But s does not mean that its task is com-te. On the contrary, since it is devoted the principle of Judaism as a religious ilization, it must develop an educa-nal program within its own halls, dedi-ed to the elaboration of the religious ects of Judaism.

Each synagogue should develop a *ool of Applied Religion.* This school uld study the many and varied prob-s of our day, bringing the impact of religious outlook upon them. Courses Jewish ethics should be included in this school, in order to re-emphasize the cardinal imperatives of our heritage. The study of comparative religion should be encouraged, as an aid in the progressive development of Judaism as a religious civilization. Some schools might link up with non-Jewish religious institutions, to offer joint courses in inter-denominational studies.

Summary

The growth of community centers after the last war, found us without clear lines of functional demarcation. The growing maturity of the Jewish community today, coupled with the extensive building plans soon to be consummated in communities all over the country, require a re-statement of policy. No haphazard whirl of chance will solve our internal structural problems.

These lines have been written in an exploratory vein. One turns, now, to the Reconstructionists, foremost proponents of the centrality of the community, for further discussion and implementation, to draw up the practical boundaries of institutional jurisdictions within our Jewish social structure, so that our communities may reflect, concretely, the ideal of a *religious* civilization in America.

urriculum Trends in the Jewish Sunday School*

By ERNEST M. WOLF

ALL serious curriculum discussion and curriculum ning have to start with a statement of nate aims and objectives. What to teach depends in the last analysis on the outcomes we have in mind, the goal we want to reach. It depends on the conception of Jewish life and Jewish society for which we want to educate children, on our conception of what it means to be a Jew and what it means to be a "good Jew." Whoever poses these questions is aware, the moment he does so, of the basic differences that divide Jewry on these issues. Jewish public life is organized

*Report delivered at a Conference on Jewish Sunday Schools of the Bureau of Jewish Education of Los Angeles. We publish this not as an endorsement of the necessarily limited educational program of the Sunday School, but because we regard many of the suggestions as equally applicable to other types of school which afford opportunity for a more intensive Jewish education.—Editors.

around these differences so completely that it seems at first sight hopeless to expect any agreement on aims and objectives.

The Trend to Unification of Objectives

Fortunately, the situation has changed for the better, at least in the field of Jewish education. And this is the first and most significant trend that concerns curriculum planning today: the attempt at a unification of aims and objectives in Jewish education. This attempt has been undertaken by the Jewish Education Committee of New York under the direction of Dr. Dushkin. The Education Committee that worked out this project represents all Jewish groups interested and active in the field of Jewish education, from the Orthodox to the Yiddishist. The Committee calls its findings the "Common Elements in Jewish Teaching" and formulates them in a list of seven basic values as follows:

1. The teaching of Torah in its widest sense, the classical continuing Jewish tradition.
2. The teaching of concrete forms of Jewish living such as *mitzvot*, customs, folkways.
3. The teaching of the Hebrew language, Hebrew and Yiddish literature.
4. The emphasizing of the sense of identification with the Jewish people.
5. The teaching of the unique role of Palestine in Jewish history and tradition, and the continued upbuilding and development of the land.
6. The American Jewish environment, the American Jewish community, its functions, its organizational structure, its history and development.
7. The teaching of faith in divine purpose and the need to strive for a better democratic world order.[1]

Dr. Dushkin and his collaborators stress that these fundamentals are not to be regarded as a straight-jacket into which all Jewish teaching of all groups has to be forced from now on. They are aware of the fact that the different groups will interpret these basic values according to their different approaches to Jewish life. Their principle is that of "diversity in unity." But they are of the opinion that these elements constitute an "area of agreement" within which all Jewish teaching has to go on. "They are . . . the inevitable organic materials from which any Jewish school curriculum must be constructed." [2]

These basic elements will greatly facilitate the work of curriculum construction in the Jewish field. They give a reliable basis from which to start. They furnish a measuring rod for judging the value of any curriculum that is going to be put out anywhere in this field.

There is an interesting parallel to these developments in the field of general public education in this country. In the year 1918 a Commission on the Reorganization of Secondary Education of the National Education Association published what it called "Cardinal Principles of Secondary Education." Their formulatio

---

[1] I quote—not exactly though—from the formulation I find in THE RECONSTRUCTIONIST, Nov. 16, 1945, p. 19. Since this report was given, Dr. Dushkin has published the most complete and final version in an article called "Common Elements in American Jewish Teaching," in Jewish Education, Nov. 1945. In the discussion following this report, attention was drawn to another list of seven "Common Objectives of Jewish Education" formulated by Dr. Dinin and adopted by local bodies, published by the Bureau of Jewish Education of the Los Angeles Community Council in its Speaker's Manual for Jewish Education Month, 1945.—E. M. W.

[2] Dr. Dushkin in Jewish Education, Nov. 1945, p. 9.

onsisted also of a list of seven points. (It eems that the number seven has magic alue among educators.) This report was ne point of departure for many basic nd progressive changes in public edu- ation for a long time. There were other fforts at formulations of this kind. But general, the subsequent developments ere along the lines laid down in the port.

We have little doubt that the work of r. Dushkin's committee and the paral- efforts made here and elsewhere will sult in similar developments. They will rve to keep before our eyes the common als that have to be safeguarded if we sh our people to survive. If somebody ould say that it is impossible to teach this in two hours, we might have to swer that, in that case, the time has l be extended.

Emphasis on the Present

After these general and basic consider- ons, we approach now the specific nds in different areas of the curricu- n. Most noteworthy seem to me several elopments within the teaching of Jew- history taken in its wider sense as rish social studies. The developments I e in mind point all in one direction: y constitute a definite trend towards re modern and contemporary content hin the social studies curriculum. Such elopments are evident in the stress ced upon and the place given to Jewish current events, (2) Jewish blems, (3) contemporary Jewish life, the Jewish community.

his trend towards modern, contem- ry content is, on the whole, a neces- and wholesome reaction against an -emphasis on the past, from which education has suffered for a long . Close observers of most of the his- teaching in our Jewish schools will that most of them limited themselves actually to the teaching of what could be called "ancient history," which included medieval history up to the Emancipation period. The developments in modern times and contemporary life were treated very summarily, if at all.

There are many reasons for this attitude, which we cannot discuss here now. But one of them was undoubtedly that the contemplation of the past glories of our people was an escape from the miserable present. As an escape mechanism this attitude has its dangers. It is not conducive to constructive action. Those groups who feel least responsible for securing a Jewish future for Judaism have been the most consistent glorifiers of the past. The shift to emphasis on the modern came about when Zionism projected the reality of Jewish national existence into a future for which there was work to be done in the present.

We do not advocate here any neglect of the past and of ancient history. But we advocate that to it be added two new dimensions of historical significance: the present and the future. Those who object to this trend of modernization because they fear that "we are not going to teach enough history any more," should realize that current events and contemporary happenings also constitute history. Today's current event is history tomorrow; it is history in the making. In philosophical circles there has been going on for some time a critical discussion of the place of historic thinking in our civilization in general. It has been discovered that historic thinking during the 19th century has assumed the form of "historism" or "historicism," that the historic sense can become biologically dangerous to society if it is allowed to hypertrophy. We still can recognize the basic truth in the saying of one of the greatest interpreters of the historic sense, that "history shows us what man is." But we cannot be un-

mindful either of the title of one of Friedrich Nietzsche's treatises: "About the Advantages and Disadvantages of History for Life."

"Current Events" in the Curriculum

To take up now the four major trends enumerated above under the larger heading of "modernization of content," we turn first to the place of current events in the curriculum. Like many of the other developments we are going to discuss, this trend parallels happenings in the field of public education and the social studies in general. But, as happens too often in Jewish education, the development in the Jewish school lags considerably behind that in the general field. The arguments of the opponents of this trend in Jewish education today repeat almost exactly those of their colleagues in the field of general education. And the result will be the same. Current events have become an integral element of any and all courses in history. In the same way, no course in Jewish history should be without regular and systematic discussion of current events, formally or informally. Any curriculum that does not contain this element and does not assign a prominent place to it is out of touch with life and with the best current educational practices.

"Jewish Problems" in the Curriculum

"Jewish Problems," the second point in our enumeration, is closely connected with current events. As a matter of fact, it can be regarded as only a special form of current events, a more systematic, sustained, and general form. It has been limited until now to the upper grades, to confirmation, post-confirmation, high school or other adolescent groups. The curriculum of the Los Angeles public high schools, in the senior year, again affords a parallel with a course called "Senior Problems." We possess an excellent textbook for such a course now in R. B. Gittelson's "Jewish Problems." There is, however, no cogent reason to limit such a course to upper grades. Children of the lower grades have their own Jewish problems commensurate with their age and intelligence level. A systematic effort should be made to encourage investigation in this direction and the development of similar courses and textbooks for younger children. The need for a clarification of such basic concepts as "What is a Jew?" is obvious to anybody who has come into contact with Jewish boys and girls of all ages. Another main complex of questions will be connected with the existence of anti-Semitism. A curriculum should constitute a compromise between the needs of the society and the needs of the child for continued growth and orientation in its social and individual world. Whoever has experienced how consistently the above named problems are advanced as questions by Jewish children will have no doubt that their inclusion in a modern curriculum satisfies a basic need of our Jewish youth.

"Contemporary Jewish Life" in the Curriculum

"Contemporary Jewish Life" was mentioned above as the third of the courses adopted for teaching modern Jewish history. What is meant by it here is a description of the life of the Jewries in all parts of the world. Frequently this takes the form of a course about "Jews in Many Lands." A book like "Sufferance Is the Badge" by A. L. Sachar belongs in this field, though it has unfortunately not yet been arranged as a textbook for Jewish schools. What makes these courses and books so valuable for us is not so much their content as their approach to the teaching of history in general. They pass in review country after country, as the titles or tables of contents show. We

ld like to term this "the regional oach."

here are great possibilities and teach- values in such a procedure if it is ied systematically and intelligently. enders it possible to combine geo- hy and history by a natural and ap- ng method. It enables us to "teach ry backwards," a method that has advocated for a long time by pro- ive history teachers. Jewish history been presented mostly in chronological nce, beginning with the earliest and working up laboriously to mod- r near-modern times, with the stress e earlier periods. Investigations have led that the logical-chronological se- ce of events is not necessarily the method of presentation from a psy- gical point of view. History is teach- as well — and sometimes better — versing the sequence. The regional ach allows us to do just that.

practice you will find that most au- who use the regional approach pre- in the form of an imaginary trip eries of visits. Wandering through ng over cities and countries gives portunity to reveal the historical ound, ask for explanations and so Much incidental learning is con- by this method. The possibilities iation in situations and settings are ally unlimited. One of the best ex- of this approach is the series of ks for Jewish history by Dorothy gs. We do not propose to have proach used exclusively and in all The best results will probably be d by a combination of the two s described, using them at differ- ls and times.

course of "Contemporary Jewish r "Jews in Many Lands" has, in e, its assigned place in the mod- ish curriculum. It carries out the endation of the fourth common element in the list of seven of Dr. Dushkin's main objectives: it teaches the sense of identification with the Jewish people. It can be used most effectively to combat the tragic and ridiculous snobbishness and intolerance that one part of the Jewish population too often shows toward several or all others—a hollow, nationalistic, hyperpatriotic pride that is nothing but the distorted reflection in a Jewish mirror of these same vices in the surrounding nations. This course teaches our Jewish children that all parts of the Jewish people are so many branches of the undying tree of Israel.

"Community Civics" in the Curriculum

Another area through which modern content is entering the Jewish curriculum is to be found in the courses centering in the Jewish community, which are becoming more and more common. This trend has recently produced textbooks like "Dorothy and David Explore Jewish Life" by Conovitz and "The Stream of Jewish Life" by Alofsin. There are great possibilities in this approach which have not been exhausted by far. This is particularly evident if one compares the beginnings that have been made in the Jewish field with parallel achievements in the teaching of civics and social studies in the general field. A course in "Jewish Community Civics" will eventually become as indispensable a part of the revitalized Jewish curriculum as Jewish history or customs and ceremonies.

There has been the voluminous and sometimes acrimonious discussion between partisans of the traditional and the progressive type of education. One of the main points debated concerned the relative merits of the "subject-centered" and the "child-centered" curriculum. We do not want to enter here into a discussion of that issue, but it is significant that of late there have appeared on the educa-

tional scene advocates of a "community-centered" school. There is no doubt that there are very relevant developments under way in this direction which the curriculum makers in the Jewish field are watching closely and with good reason.

In connection with the teaching of Jewish community civics and the community-centered school, I would like to point to an approach that, until now, can hardly be regarded as a trend. It is more in the nature of a possibility, a recommendation or desideratum. In the general scene, important experiments in community planning are in progress. They go by different names and are undertaken by different agencies, sometimes with, sometimes without direct relation to one another. There is, for example, the well-known "Springfield Plan." There is the wider movement for "intercultural education" in American schools, of which the Springfield Plan itself is the most conspicuous instance. There is the interfaith work carried on through the National Conference of Christians and Jews. There is, finally, the Commission on Community Interrelationships of the American Jewish Congress.

Few, if any, of these new approaches to community planning have as yet been applied to the Jewish school and its curriculum. They have had very little influence, for that matter, on the public school curriculum except in Springfield and a few other communities which were guided by the Springfield Plan. The Jewish school is in an excellent position to respond to the challenge of the Springfield Plan that, on the whole, has gone unheeded. Here is a wealth of inspiring material which can be used to enrich our curriculum and which, moreover, is clearly within the basic tradition of our religious and social teachings. Ways and means of introducing these elements into our curriculum should be earnestly explored. There is one use wh particularly suggests itself for such addition to the curriculum, and tha in the "released time" religious inst tion. Many of the objections raised aga the "released-time" program center or divisive pattern. Here is a way of co teracting this danger and of doing a on which the public school has fa down lamentably until now.

The Stress on Integration and Creative Activities

Finally, I should like to touch br upon two trends that concern not spe areas or subjects of the curriculum, constitute rather basic approaches cerning all subjects in general. They the trend (1) toward integration of jects and (2) toward greater stres art and other creative activities w the curriculum.

Integration or correlation of va subjects has been one of the main gans of progressive education. If we it up here, we do so not because we to be progressive at any cost. We a the opinion that the Jewish Su School with its many limitations a time and material can profit greatl this principle, which, moreover, proved to be more than a passing ed tional fad. Nearly all observers of Sunday School are agreed that ma its woes stem from the fact that i too often tried to teach too many t in too short a time. There is undoub much truth in this criticism. The of different and separate subjects tha curriculum of the Union of Ame Hebrew Congregations has publish impressive. All who are familiar wit practice of the Sunday school however, that much of this curric functions only on paper in most o schools that profess to follow it mo

faithfully. Integration or correlation subject matter can show a way out his dilemma—quite apart from other ible merits it may possess as a method urriculum organization.

n practice, this principle assumes most- e form of organizing, around a central ne, matter that had previously been ht as separate subjects. Other progres- procedures such as smaller or larger cts or the development of "units of ning" or "activity-units" are very fre- tly combined with this fundamental oach. We do not intend to enter here a discussion of the basic principles ved in all these progressive proced- But we think that curriculum mak- n the field of the Sunday school can ford to pass by these trends without g their place in our scheme of things though some of them seem to have somewhat into discredit as a con- nce of the reaction against progres- sive education that has set in on the gen- eral scene.

The increased emphasis on art, hand- work, craft, music, dance is the last of the trends we want to consider today. We see in it one of the most wholesome and encouraging developments within the cu- riculum. Its significance lies in the stress on creativity and activity in general as opposed to mere passive absorption. For too long a time, the Jewish school has relied upon the deadly routine of "color- ing" and "cutting out" ready made ma- terial. How much more gratifying are the results to be obtained by giving free play to the creative instinct and the imagina- tion of the child has been shown conclu- sively by the recent exhibitions of crea- tive work of children of Jewish schools in New York and elsewhere. There is great need for incorporating these prac- tices firmly in the evolving modern cur- riculum of our Sunday schools.

America, Hear the Weeping of Israel

By SILVIA MARGOLIS

ca,
t the Lord God set thee up
midst of the nations,
mongst all the kingdoms
rth
for a Light in the darkness
ed and transgression.
Way in the gloom
ly and fury!

u not the nation
ed in truth
ts men free!
u not
habitation on earth
buttresses are justice,
pillars are mercy,
portals are freedom?

America,
Art thou not the people
Appointed from the beginning
To ransom the poor
And redeem the downtrodden?
Wert thou not elected
From birth
To speak for the dumb
And plead the cause of the needy,
That the portionless
May receive a portion,
And the placeless
Have a place?

Then what of me, America,
The residue of Jacob,
The remnant of Israel,
Smitten, spoiled, plundered,

Appointed to destruction?
Aye,
What of me,
Bereaved,
Desolated,
Afflicted,
Who live not
And yet—
Cannot die,
Captive of the wicked,
Prey of the terrible,
Pawn of the proud,
Taunt of the deceitful,
Whose blood is poured out as water,
And whose flesh
Is scattered as dung
Over all the earth!
What, what of me?

Behold,
Even now,
Many there are who seek my soul
To destroy it utterly!
And many who whet their tongues against me;
And many who lay snares for me;
And many who stand
In the crossway,
To cut off all hope from me,
And all light,
Forever!

America,
Tell me,
Where shall I run
From the terror of the foe?
Where shall I hide
From the council
Of evil-doers?
Where shall I flee
From the workers of iniquity?
Why art thou silent,
Why art thou still,
America?

Wilt thou let transgressors
Beguile thee?
Wilt thou suffer the ungodly
To prevail against the right?
Wilt thou leave me to them
That afflict,
Whose princes devour,
Whose people
Tread down?

Arise!
Speak thou for me
In the council of nations!
Plead thou the cause
Of my homelessness
Before the judges of the earth!
Above all the follies and furies
That rage,
High above the shifts and the shams
That prevail,
Lift up thy voice with strength!
Say unto them,
Declare:
"Lest
We be overthrown
And become but a name
And an astonishment,
Like Sodom and Gomorrah:
Lest
The reproach of the ages
Confound us
And our children
Forever and ever—
Let us return the Captive
To his ancient borders;
Let us return the Exile
To his native land,
His old, old land
That weepeth for him
Endlessly,
As a mother weepeth
For an only son!"

This
Declare unto the nations;
Set up thy standard,
Conceal it not.
And the earth will rejoice
And the heavens will sing.

n as a shepherd ingathereth his flock,
land will gather me,
despised of men,
abhorred of the nations,
ner heart.
though I am
a bruised reed—
will not break me;
though I am
imly burning wick—
will not quench me;
though I am bowed and bent—
ll walk again
ght,
she will restore my soul.

compassion
a mother,
and will raise me up!
n I am sad—
will fondle me;
n I am faint—
will carry me;
n I am affrighted—
will comfort me,

mother.
l—
l tend her hurt
heal her wastes,

a son!

ca,
am I among the nations,
reater than all is my woe!
weary of wandering!

I am longing for home!
As a scattered flock
Am I.
I yearn for my native pasture,
No other will stay me,
No other suffice.
No other will heal
The wounds in my soul.
I long for the hills of Ephraim.
For the plains of Gilead, I yearn.
I am lonely for Carmel.
I am homesick for Bashan.
I want to close up
The old, old breaches.
I want to raise up
The old, old ruins.
The tabernacle of David
I want to rebuild
And worship therein.
I want to build cities
And inhabit them.
I want to plant vineyards
And drink the wine thereof.
I want to plant gardens
And eat the fruit of them.
I want to be planted
Again,
Aye, planted again
Upon my native land,
Deep,
Deep,
Nevermore—
To be plucked up.

America,
Speak thou for me!
Plead thou my cause!
If not thou—Who?
If not now—When?

A Jewish Theatre for Children

By SIDNEY LINDENBE

THE *summum bonum* of Jewish education is to make our heritage an integral part of the child's personality and to enhance his Jewish living to its fullest. If education is to accomplish this task, it must utilize every possible channel of expression that is attractive to the child and that would aid in instilling in him a positive attitude toward his tradition and his people.

One of the most effective of these channels is the theatre. Children love dramatics. A visit to the theatre leaves a lasting impression upon the child. He comes away with an experience which adds to his continually increasing observations of life. If that visit could be made enjoyable and at the same time educational from a Jewish viewpoint, the theatre would be contributing to the child's Jewish experiences and would give him a positive attitude toward Jewish values. Established on a permanent basis, the theatre can become part and parcel of the youngster's Jewish life. He would know that there is a theatre which he can call his own, presenting plays especially for him and his friends. He would look forward to spending three or four Sunday afternoons a year witnessing scenes of his dramatic heritage vividly and excitingly portrayed. In such an atmosphere, his historic past would become meaningful, he would appreciate the significance of his tradition and he would discover the beauty of his faith.

The J.E.C. Theatre for Children

The Jewish Education Committee of New York, aware of the limitless possibilities of such a venture, has established the "J.E.C. Theatre for Children." The theatre is under the able leadership of Mr. Samuel J. Citron, director of Committee's School Dramatics Depa ment. Its personnel is composed of p fessional adults augmented with the m talented children of New York's Hebr schools. Operating on the repertory p and devoted solely to the interests of c dren, the J.E.C. Theatre will, in words of its prospectus, "stress enterta ment, though its purpose is educatio It will bring to life the Jewish past, a dramatize its future, drawing from vast storehouse of Jewish literary treasu of its history and folklore."

On March 3rd, the J.E.C. Thea opened at the Master Institute, in N York City, with "The Cave of the Kin a dramatic legend adapted by Mr. Cit from Jacob Cohen's Hebrew play "Melo Yisrael" (The King of Israel). Perf mances were given on Sunday afterno The faith of the Jewish Education Co mittee in taking this pioneering step see to have been fully justified. The thea played to capacity audiences compo mainly of children. This seas schedule permitted a maximum three thousand children to visit the th tre and plans are being made to pres the play again in the fall so as to re the greater potential audience of N York City and its suburbs.

In its initial endeavor, the J.E has done everything possible to er late the best features of the adult thea so as to bring to the child the atmosph of a real theatre. Reserved seats, pho graphs in the lobby, usherettes, attract programs, an intermission with refre ments, etc., all contribute to the you patron's pleasure and excitement.

The play itself has been given a l

and highly artistic production. The rt acting and staging, the beautiful ery, the colorful costumes and the spheric lighting, all add to make production an unforgettable emotion- perience for the children. The youth- audiences sat enthralled as the dra- tale of the search for King David's unfolded before their eyes. The an- legend, which tells of the eternal to awaken the Redeemer of Israel, ires the child's imagination. The with its songs and dances, the char- s who symbolize various forces in h life and include the two youths arch of the cave, a princess, an old erer, a witch, woodsprites, devils, fs, King Ashmodai and the voice of prest fascinate and intrigue the child. rousing applause and the repeated in calls when the play was over were nce of a delightful afternoon spent e young theatre goers.

heatre's Role in Education

ose agencies that aim to educate the would do well to utilize the J.E.C. re as a medium of motivation and rce of inspiration. The Hebrew , by including the Theatre in the ing of its curriculum, would vital- program and command the interest e student. Lessons before witnessing erformance might serve to intro- he historical background of its story ose after the performance can con- hemselves with discussions, debates, etc. Contests in which prizes are d for outstanding essays would act rther stimulus to the student. Other es such as clubs could arrange trips to the Theatre, while camps could hold reunions there. Parents too could play an important role in enriching their children's personalities—and theirs as well—by interesting themselves in the Theatre. Under the proper guidance of teachers, club leaders and parents, the Theatre could well become the best medium for enhancing Jewish living and integrating it with the child's every day life. Thus the J.E.C. Theatre would be fulfilling a long felt and urgent need—the need to dramatize for our children the glories of Judaism.

Of course, this noteworthy endeavor cannot rest on the laurels of one successful production if it is to become a permanent project. It needs an ever-growing, ever-stimulating repertoire. Until now talented playwrights have not been attracted to write for Jewish children because there was no medium for the production of such full length plays. "The J.E.C. Theatre for Children" offers a challenge to our dramatists. The enthusiastic response to the first production of the Theatre will create an ever growing demand for full length plays of Jewish interest. Let us hope that our dramatists will grasp at this opportunity and create a first rate repertory for Jewish children.

Undoubtedly this commendable step taken by the Jewish Education Committee of New York will be emulated by other Jewish communities. Given proper encouragement, the J.E.C. Theatre and other Jewish children theatres following its pattern can become an important institution in American Jewish life and a vital factor in the Jewish education of our children.

Book Notes

BETWEEN RELIGION AND PSYCHIATRY

PEACE OF MIND, By Rabbi Joshua Loth Liebman, Simon and Schuster, New York, 205 *pp.*

MORALISTIC literature, that in which one human being undertakes to furnish his fellows with counsel and direction for life, tends to be either very bad or very good. It may take the form of *How to Win Friends and Influence People, Life Begins at Forty* or Link's *Return to Religion,* all of which are largely messes of copy book banalities, half cooked generalizations, and windy rhetoric, flavored with sweetness and hope but without the least savor of salt or wine. At the other extreme it may turn out a Bahya's *Guide to the Duties of the Heart,* a Luzzatto's *Path of the Upright* or, in non-Jewish letters, the *Meditations* of Marcus Aurelius and Pascal's *Thoughts.*

For a moralistic book to approach the second rather than the first category, it must possess four distinguishing characteristics.

It must be earnest, not glib, never underestimating the difficulty and the painfulness of man's lot.

It must be compassionate; its author feeling with those he seeks to instruct, partaking of the ache of their bewilderment and anguish. This indeed is why facile preachments are so offensive, for they would not be facile were they not insensitive and unkind.

It must display fresh insight, at the least flashes of light into areas of hu nature and destiny not glimpsed bef

It must revolve about some key info ing truth which gives it unity, steadi of outlook, constancy in judgment. E consequential moralistic work embo some such central principle of thou and value: Torah and its acquisitio the case of Pirke Aboth; the synth of neo-Platonism and Judaism in Ba the Kabbalistic outlook in Luzzatto, Stoic *weltanschauung* in Aurelius, the heady discoveries of the scientific volution in Pascal. The final crite then of good moralistic literature is it shall have brought some new kn edge or conception to bear on the rid of man's existence.

It may be proper to add in con sion that, while stylistic excellence is a precondition for a book's entra among the elect of this genre, it h and helps no end. The attempt to guidance to men has never been hinde by grace of expression or vivid and grammatic phrasing.

II

To the mass of its readers—and in short time since publication its rea have already become sufficiently nu ous correctly to be termed a "mass" *Peace of Mind* will serve as a sim warm, straightforward mentor on so of their largest problems of mood, science and outlook. It defines th problems clearly, illuminates them w the twin lights of religion and psychia substitutes for misconceived or unatta able goals and impracticable methods, jectives and means that are both wh

ne and within human reach. All in all, furnishes sound, sane, sober yet heartng advice on how a man may most nfortably live with himself.

For physicians, clergymen, social work- all those who minister to the bodies, nds and souls of men, *Peace of Mind* n invaluable handbook on the art of nselling and its presuppositions, scien- and spiritual.

To the academician, be he theologian psychiatrist, this book will have its ne interest in its pioneering efforts at nciling the basic insights of the re- us outlook with the findings of mod- psychology. As, in other ages, the core llenge to the human spirit consisted he synthesis of theological doctrine dominant philosophies, as subse- ntly it took the shape of the harmon- on of religion and science, so today of the most urgent ideological tasks e establishment of a rapport between and its practical implications on the hand, and psychiatric techniques and presuppositions on the other. Rabbi man, in other words, has undertaken ssignment at the very center of the ght life of our age, in a field little ed as yet but keenly scrutinized.

ese functions of this book are virtu- self evident, and have been widely in the critical notices and reviews. t is less obvious and quite likely to e notice is that *Peac of Mind* is in nigh tradition of moralistic writing. has a vivid, allusive style, which is criticized, if at all, for excesses of s, for being *too* rich in metaphor iterary reference.

r is this book emotionally superficial. tably it plumbs deeper at some s than others. But its author rarely nizes the hardships of living and puts forth oversimplified and spe- remedies for agonizing or deep-seated ailments. There is nothing of the *loeg larash* in Rabbi Liebman, of the man who mocks the unfortunate by disposing in cavalier fashion of their anxieties and torments.

All this because *Peace of Mind* is a compassionate and sympathetic book. Whether by direct experience or imaginative projection, Rabbi Liebman feels at first hand the texture and the dimensions of the internal dilemmas, intellectual and emotional, of man's nature and experience.

What is more, this book abounds in fresh insights too numerous to be recounted. The reader is referred, by way of random illustration, to the argument for the naturalness and inevitability of love as advanced in the chapter entitled "Love or Perish!", and to the analysis of atheism as father - rebellion under the chapter heading, "Thou Hast Enthralled Me, God"; or to the legitimization of a reasonable and restrained self-interest under the title "Love Thyself Properly."

Last of all, this book has a key principle in the enterprise of reconciling dynamic psychology and religion. In other words, it exhibits a large motif such as gives pattern and gravity to all significant moralistic works.

I cannot refrain from adding here that at no point does Doctor Liebman make the slightest effort to elide his Jewishness- or the Jewish sources of his inspiration. To the contrary, he speaks readily, naturally, forthrightly as a Jew, a rabbi, an advocate of the Jewish tradition. It may be assumed that someone or other at some time had suggested to him that, since his book was of general interest and might well become a "best seller," he would be wise not to handicap it by Jewish references. Rabbi Liebman, to his honor, has comported himself with the utmost naturalness in this respect. And it is good that he has done so, good in itself

as a matter of ethics, and good for Judaism and the Jewish group who now make an indisputably Jewish contribution to the spiritual resources of the American community.

III

There remains the large and, over the long range, decisive issue of the success of Rabbi Liebman's basic enterprise, his attempt to harmonize religion and the new psychology.

There is much in *Peace of Mind* that on this score leaves little or nothing to be desired. Rabbi Liebman knows dynamic psychology and has had the courage to accept its results and to ask of religious faith and practice that they accommodate themselves to it. He has been painstaking in outlining the specific adjustments, theological, moral, ritualistic, which will be required. And he has made a splendid case for the thesis that religion, at least liberal and enlightened religion, and psychiatry can make congenial bed fellows.

On the other hand, there are deficiencies and incompletenesses both in argument and conclusion. Rabbi Liebman seems to me to have caused religion to concede too much and too readily to psychology and psychiatry. While theology is at bottom an interpretation of reality as experienced and as portrayed by the sciences, it is also a corpus of knowledge in its own right. Its role then is not merely to adapt itself complaisantly to whatever the latest scientific theory may be, but to serve as a norm for the selection of alternative hypotheses and the various constructions to be put on them. The synthesis before us, however, is too little a synthesis and too much a submission of religious conviction to psychological hypothesis and practice.

This imbalance does not show itself i Doctor Liebman's God-idea, which deriv mainly from the Jewish tradition, phi osophy and inferences from sciences oth than psychology. But it does con through clearly at other points. Thu Rabbi Liebman's opinions as to the stru ture of personality stem almost entire from Freud and his successors. But th leaves unclarified the question of whethe the soul as classically conceived, has a actuality, and if so what its relation God may be.

By way of further illustration, *Pea of Mind* makes too little of the ethic indifferentism of psychiatry, its assertio that in its eyes there are no right a no wrong, but only inner tensions to explained and relieved. Such an amor ism may be necessary as a clinical tacti it does not belong in life whither a f psychiatrists and many laymen ha transferred it. On this point as on seve others Rabbi Liebman, in the judgme of this reviewer, has surendered too mu to the psychiatrist in the interests peace, or protested with less than the n cessary degree of vigor.

But then, this is a first book, not or in numerical fact but in the deeper ser that it opens issues the exploration which requires a man's lifetime, issu further, too many and large for exha tive treatment in a single volume. The themes call for years of steadily matu ing thought; this book presages, invit demands sequels. It is earnestly to hoped that Doctor Liebman will per vere in his research and writing so th this impressive and splendid accomplis ment may prove with time to have be but a beginning.

MILTON STEINBE

BRIEF NOTICES

NECUP AND BOOK, The Story of ie Darmstädter Haggadah, by Mignon .. Rubenovitz, published by the Jew- h Museum of Temple Mishkan Tefila, oston, Mass., 20 *pp.*

s indicated by the subtitle, this is the y of the Darmstädter Haggadah, the ica of a fifteenth century text artis- ly handwritten and illuminated by the e Israel son of Rabbi Meir of Heidel- . The book tells in imaginative nar- e the story of the Darmtädter Hag- h's origin. It is most attractive in at and beautifully illustrated with oductions of some of the pictures and illuminations that appear in the original manuscript Haggadah.

NEVER TO FORGET, The Battle of the Warsaw Ghetto, by Howard Fast and William Gropper, published by Book League of Jewish People's Fraternal Order, I.W.O.

This brief paper-bound booklet contains a poem by Howard Fast illustrated by the artist, William Gropper. The text and the illustrations are equally moving and no higher praise can be given to them than to say that they do justice to their exalted theme.

E. K.

CORRESPONDENCE

The J.W.B. Answers Its Critic

the April 5, 1946 issue of *The Recon- ionist,* there appeared the proceedings of eteran-Chaplain Conference convened by wish Reconstructionist Foundation.

ough some time has passed, I should o refer to the paper by Moshe Decter d "The Veteran Views Jewish Living," contains an unwarranted indictment of National Jewish Welfare Board, which fairness cannot be left unanswered. For- gt. Decter states:

My criticism of the J.W.B. is based several counts. Within the top leader- of this organization are many men a negative attitude to the propa- on of basic Jewish culture and inten- Jewish education. They lack vision imagination in considering potentially tructive and progressive projects. I ll give a number of examples to illus- the failure of the J.W.B. to meet s but content myself with one."

goes on to cite one instance of a chap- ho requested textbooks on Jewish sub- nd Jewish literary classics from the The request of the chaplain was al- not filled.

object strenuously to the drawing of neral conclusion quoted above from ample. On the other hand, we wish to suggest to ex-Sgt. Decter that he inquire about the experience of his own brother, Chaplain Aaron Decter. He will find that Chaplain Decter received from the J.W.B. within a twelve month period 228 books, exclusive of thousands of J.W.B. publications, plus subscriptions to a number of Yiddish, Hebrew and English periodicals. The detailed list of these books is in our files.

We are justified in stating that the Jewish educational and cultural program provided by the National Jewish Welfare Board for members of the armed forces covered a range of activities which was more extensive than would be expected to be possible under the conditions which obtained in military life.

Bible study groups, forums on Jewish problems, group planning of a Jewish Book Month program, Hanukkah party, or Purim festival, breakfast round table discussions, classes in Jewish customs and ceremonials, and many other activities gave the servicemen an opportunity to re-create in the desolation of some of the more remote areas where they were located, the educational privileges and pastimes of their home life. For the encouragement of these activities, the J.W.B. issued elaborate program bulletins full of suggestions and background material. The most common educational technique was the discussion group.

With the end of hostilities in Europe, Jewish servicemen overseas had time to pursue regular courses, and formal methods of education began to play an important role. *Chaplains who*

requested copies of the text books for these courses in quantity as well as a set of reference books for each course received them.

Nationally known Jewish lecturers and artists connected with the J.W.B. Jewish Center Lecture Bureau were sent to out-of-the-way places to bring the message of Jewish culture and stimulate a local program of Jewish activity. Jewish films and records and sheet music were made available. Exhibits of Jewish art were sent on tour of chapels and U.S.O. clubs. Each holiday, a specially prepared bulletin giving guidance in providing an enriched program for the celebration of the holiday was put in the hands of the local representatives and Jewish chaplains. The above does not take into account the many religious publications prepared under the supervision of the Committee on Army and Navy Religious Activties of the J.W.B. that were distributed in unprecedented quantities during the war.

May we quote at random from the following unsolicited letters received from former chaplains who served overseas:

CHAPLAIN AARON DECTER, Philadelphia: "I want to express my personal gratitude to you and C.A.N.R.A. for your splendid cooperation and help to me since before D-Day through Normandy and until V-E and V-J Day. If I have been able to be of any service to our Jewish men and women in the E.T.O. it has been largely through the help and encouragement of J.W.B. *Shalom Uvracha!*"

RABBI ISAAC KLEIN, Springfield: "I was through your help that we were able t accomplish many things which might hav proven impossible otherwise. For this, for every thing, many, many thanks."

CHAPLAIN SAMUEL SOSKIN, Ft. Worth "May I state that the J.W.B. has done a goo piece of work during this war. The result will be found in a more integrated America Jewish youth whose sense of unity with the brethren has been quickened and whose adhe ence to Judaism has been strengthened."

RABBI EARL B. STONE, Syracuse: " whole generation of American Jews will b eternally grateful for your efforts on their b half during the greatest crisis of their live It is in no way an exaggeration to state th the Jewish Community, through your effort has been the most organized group in the e tire U.S.O. effort."

We respectfully submit that all of the abov which is only a small part of the record, shou dissipate any erroneous impressions about t J.W.B. which have been created by Mr. De ter's paper.

FRANK L. WEIL,
President, National Jewish Welfare Boa

REALITIES AND VALUES

(*Continued from Page* 8)

artists. The series includes a wood cut by Todros Geller, an etching by William Auerbach-Levy, a tempera by Stuyvesant Van Veen, a miniature by Arthur Szyk, and an oil painting by Raphael Soyer. If you want an idea of what they look like, you will find them pictured in the May issue of the *Jewish Layman,* which is published by the Federation.

THE NATIONAL JEWISH COMmittee on Scouting has announced the first Ner Tamid Scout Award. It was won by member of Troop 247, Queens, New York, which is sponsored by the Jamaica Y.M.H.A. This award, which parallels similar awards developed by the Catholic and Protestant Committees on Scouting was created by the Jewish Committee Scouting, in cooperation with the Sy gogue Council of America and the Je ish Education Committee of New Yo It is designed to encourage Jewish B Scouts to live up to the 12th Scout L which states: "A Scout is reverent. He reverent toward God. He is faithful his religious duties, and respects the co victions of others in matters of custo and religion." The Boy Scout organi tion is one institution that has made effective contribution to better interfa and interracial relations. We congra late the winning troop and hope t they will continue to merit their N Tamid award by seeking the illumi tion of the Ner Tamid of Israel's fait